We

754 a message that they then have the power. After
756 that the person tries out his dreamed cure on a sick person. If it works, he begins to build up a reputation, and if he continues to have good results, he then becomes a molang. As for the medicine the molang makes, it does not require any formal training. He observes how some practiced molang makes it. There is no "theorie" (and the guru used this word) to be learned. Also, they get prescriptions in dreams. Thus dreams may be the crux of the affair. It is all pretty informal.

I forgot to ask whether the molang may have familiars. Bugis, the molang of Wailolong,
[774] got the call when he was already an adult. A molang can recapture the errant soul of a person who is ill. To make the recapture, the molang rubs betel on the head and joints of the patient and thinks that this replaces the soul. A now discontinued trick of the molang was to discover who did some wrong, for example, in the case of a theft, by looking in his magic mirror. It is quite common to say, "Let's got see what the mirror shows," and then go to a molang. Thus the molang is a person who receives his post through dreams which give him medicine, the ability to recapture souls, and the ability to be a seer.

759 In addition, there are dukun. These are
844 mostly women, but may also be men. They give
462 medicines. The women may also be midwives. They get their medicines from others, for example, from their mothers, or invent them, or obtain prescriptions in dreams. Although Leloba has no more molang, it does have at least one dukun, and there are quite a few in the area.

793 The Catholic priests have magic power too,
789 but it comes from God rather than ancestors or other pagan sources. They can even make rain, by prayer.